

Christian Education Magazine



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The Wesley Foundation and Student Religious Guidance

The month of September will witness the march of an army of fully 75,000 Methodist young people from the homes of the South to the colleges of their choice. Perhaps 25,000 of these will attend the colleges of our own Church. The remainder will attend tax-supported or independent institutions, or colleges of other denominations. On the campuses of our own Church colleges the institutions themselves have accepted large responsibility for the religious welfare of their students. On non-Church campuses the responsibility which the institutions as such may assume for student religious guidance is of necessity greatly restricted.

Into this area, not satisfactorily covered by any type of religious work with students, comes the Wesley Foundation. It seeks to reach Methodist students individually and in groups and to minister to them in such a way as to hold them to active participation in the program of the Church. The chief form of service of the Wesley Foundation is of the pastoral variety, though in a few instances some teaching for college credit is done.

Back of the Wesley Foundation is the basic assumption that the student religious agencies which have been in almost complete control on our campuses for the past five or six decades—as valuable as the work of these agencies has been—cannot do for Methodist students all that the Church has a right to expect. On the other hand, both the Church and the campus have failed to secure that degree of Church-mindedness upon the part of college students which should be a reasonable expectation. The task which the Wesley Foundation has set for itself, therefore, is to take Methodist students and guide them in their religious activities which are campus-centered, and at the same time merge them into active participation in the regular, on-going program of our Church.

W. M. ALEXANDER.

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The Wesley Foundation

THE Wesley Foundation movement connected with tax-supported and privately endowed institutions, and the Methodist student programs on our Church-related campuses are laying foundations for a great development in the Methodist Episcopal Church, South. There are those who visualize a Methodist Student Movement, a movement which can take its place alongside other student groups and work for such social and religious changes as should characterize our modern world. In the past, however, such dreams have not been realized and even now in the face of the social cyclone in which we find ourselves, our student initiative and expression in far too many cases are inclined to be timid and weak. In the face of questions of personal conduct, of great social moment, and of International problems, our student groups often seem to lack vision and courage to go forward. At this point the leadership of the Church in the past has not been as courageous as we would like. It is at this point that our Methodist Student Organization desires to be used as a means for stimulating and directing the religious expression of our future leadership. In proportion as the Church is able to get creative vitality into the religious experiences of its college students the matter of a Methodist Movement will come as a natural by-product.

In seeking to meet this need the Wesley Foundation program is educational, missionary, and religious. The implications of its operation in these different fields are not separable but complementary.

It is educational because it seeks to set forth "the art of making living an art." It is missionary in character for the reason it assists students, especially our foreign students, to get a worthy estimate of our civilization. It also sends laymen into positions of leadership over the Church with some knowledge of what our Church program is. Our Wesley Foundation or Methodist Student program is definitely religious because it conserves values, develops virile Christian characters, and places the proper emphasis on the value of Christian personality.

Southern Methodism may be justly proud of its staff of pastors and specially trained student leaders at some forty or more of our state and Church-related campuses who are guiding Methodism's future leaders in a quest for religious reality. Though special student programs are effectively under way at these colleges it is to be regretted that there are many institutions in the South enrolling relatively large numbers of Methodist young people where our Church is making no positive student approach.

This special Wesley Foundation Number of CHRISTIAN EDUCATION

MAGAZINE is sent out with a view to emphasizing in a small way the importance of the task of Christian education among college and university youth.
H. C. B.

Some Objectives for the New Quadrennium

IN September four years ago the General Board of Christian Education was new; its staff had just been appointed; and the Department of Schools and Colleges still in process of organization, was struggling with problems concerning the nature and scope of its program and with other tasks incident to the launching of a great enterprise. It was apparent that the ensuing quadrennium was to be one of experimentation, of exploration. Today the Department of Schools and Colleges views the incoming quadrennium with greater clarity of vision and with more clearly defined purposes. This added clarity has been brought about partly by the Department's own experiences during the past four years. Certain avenues of approach to its work have proved themselves and are being continued while others which have not succeeded so well have been modified or discarded.

DEVELOPING AN AUTHORITATIVE PLAN, BASED ON SCIENTIFICALLY COLLECTED FACTS

Supplementing the Department's experience, however, and figuring significantly in its policies and objectives for the next four years are certain mandates of the recent General Conference. One of these which is worthy of special mention here directs "the General Board of Christian Education, aided by the Conference Boards, to perfect and complete a survey of all our institutions of higher learning so that the Board may have before it a full and complete body of information concerning each and all of them for its guidance in formulating measures designed to build a sound educational program for the whole church." The same resolution continues, "That this Conference authorize the General Board of Christian Education, in the light of the facts revealed by this survey, to develop a statesman-like plan and to take such steps, financial and otherwise, as the Board may deem wise in order to realize for our Church the most efficient system of higher education possible."

Though wide in scope these instructions have a very definite ring. They underlie one of the Department's most basic objectives and already steps are under way looking to the carrying out of this important assignment.

PROGRAM OF MINISTERIAL TRAINING

The action of the General Conference in lifting the educational requirements for admission to the Annual Conferences left no doubt as to the high importance attaching to an adequate training for the ministry. This makes inevitable a re-examination of the work done in the field of ministerial training by College Departments of Religion and Schools of Theology. Two other significant steps are likewise in prospect. They are, first, a continuous restudy of the Pastors' Schools which are conducted each summer in various centers throughout the Church and, second, a reorganization of the correspondence schools conducted at Emory and S. M. U. for the benefit of those young men in the various Annual Conferences who have

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not yet completed the work included in the prescribed conference course of study.

In the study of Pastors' Schools frank criticisms and evaluations are being sought from representative men in the field and every effort is being made to discover needed modifications or additions to the curricula of Pastors' Schools or to determine upon needed changes in administration or emphasis. In the reorganization of the Correspondence Schools the two schools are being brought under the supervision of one central committee to the end that greater integration and a strengthening of the entire correspondence program may be achieved.

STUDENT RELIGIOUS GUIDANCE

The growing program of student religious guidance once conceived as synonymous with local Wesley Foundation Work has come to include an emphasis on State-wide Conferences for Methodist students, on training courses for student workers in college centers, and on the importance and opportunities of the Department of Religion in the college. In the recent Seminar at Lake Junaluska (treated elsewhere in this number) much attention was given to a consideration of the various phases of the Church's student program and it may reasonably be predicted that constructive planning and definite progress will result from that very full and frank consideration.

PROMOTION

As during last quadrennium it is an objective of the Department of Schools and Colleges to bend every effort to the promotion of a closer relationship between the colleges of the Church and the local churches of their respective areas. Articles designed to stimulate a consciousness of the co-operative nature of our educational task and to impress upon their readers the interdependence of Church and College and their numerous opportunities for reciprocal service will continue to appear at regular intervals in certain general periodicals of the Church. As in the past, CHRISTIAN EDUCATION MAGAZINE will also seek to wield an influence in this direction.

To these more or less established types of promotion will be added as opportunity and resources permit that of field cultivation. Though new in its application in this realm this vigorous type of bringing college and Church together promises to be most effective. It has been described in these columns in previous issues of the Magazine and because of the locale in which it was first extensively used has become known throughout the Church as the "Missouri Plan." It is in the planning of the Department to co-operate wherever possible in these special educational retreats.

B. M. M.

The Place of Student Religious Work in Our Total Church Program

GLENN FLINN*

THE place of student religious work in our total church program is just as definite and just as unqualified as is the need in our church's total program for the thousands of students that are coming out of our state and privately endowed schools year after year and becoming a challenging portion of the constituency with which our churches have to deal. It is also just as definite and just as unqualified as is the need in the lives of these students for that which the church has to add to the educational process through which they have passed before they come out of these schools.

The facts gleaned in a survey recently made by the Department of Schools and Colleges of our General Board of Christian Education in an effort to ascertain the extent to which young people coming out of colleges of various types are assuming leadership and service responsibility in the churches of our denomination are at the same time heartening and disconcerting. It is most encouraging to discover that over 70 per cent of these students who have attended church schools are in places of responsibility and leadership in our churches over against a scarce 49 per cent of those who have attended state or privately endowed institutions: but it is a bit disconcerting to discover that in the churches studied by the investigation, there was found a total of only 2,469 persons who had attended church schools over against a total of 5,231 persons who had attended state and privately endowed schools. If, as it is assumed, this fact that 70 per cent of those coming out of our church schools are found in

places of leadership in our churches, is evidence of the value of the religious element that our church schools are putting into the educational process, then, for a church to be so void of a sense of strategy as to neglect the much larger number of her constituency that get their education in state schools is nothing short of tragic, and one is tempted to say criminal. According to this survey there was something about the church's schools—something added—that brought to the church a total of 1,625 leaders out of 2,467 students that had been intrusted to these schools. In the case of state schools only 2,600 leaders came to the church out of 5,231 students that had been intrusted to the state schools. Had the church been able to throw around these 5,231 students intrusted to the state schools the same religiously conserving and building influences that were thrown around the 2,467 students intrusted to its church schools it would have saved to the church 3,706 leaders out of the total, instead of only 2,600—a gain of almost 22 per cent. It is easy of course to say that these estimates cannot be relied upon to be either particularly or generally exact. This may be true, but they are exact enough to point out to the church, if she has eyes to see, that in the more than 50,000 boys and girls that year after year leave Methodist homes to become students in state institutions in the South she has a most glorious opportunity and a most terrific responsibility.

The way out isn't to suggest that this vast throng of young men and women now attending state schools be turned into our own church schools. It were better so, and there is urgent need for a greater loyalty

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on the part of our Methodist people to our own schools, both in the matter of patronage and support; but we Methodists are a numerous folk and we seem to believe in the higher education of our boys and girls, and in consequence as the figures show, around 30 per cent of the students in all the schools of the South bear the Methodist brand; and should they all turn to our schools there would be found little room to contain them. Then our Methodists seem to be a thrifty folk and find it hard to forget the free tuition of the state schools: and there are other considerations of force with many boys and girls, and some parents. However desirable it might be for Methodist boys and girls to attend Methodist schools the facts are, that at the present, around twice as many attend state and privately endowed schools as our own church schools, and there seems to be little chance of changing the drift.

And so the facts stand and there is no gainsaying them. The church that neglects its boys and girls that go to the state schools blunders tragically in even the selfish matter of its own conservation and progress. On the average there is as much potential leadership in the boys and girls who go to the state schools as there is in the boys and girls who go to the church schools; and this leadership is destined to register itself with unmistakable and vital force in the areas of business, government, medicine, journalism, and even religion. The character and direction of this force, whether it be good or bad, socially constructive or destructive, religiously active or inactive, will depend as much upon what the church does for these boys and girls while in college, either church or state, as upon what it does for them either before or after the college period. Religious neglect and exposure dur-

ing the stressful period of one's college or university experience is woefully destructive of what has gone before in the way of religious culture, and greatly prejudicial to what may come after in the way of attempted religious enlistment. The Christian educational process, as far as the church is involved, is a continuous one from childhood to adulthood; and even from then on, and the church that suffers a hiatus in this process during the most critical years of one's development is both blind to her own good and recreant to her own brood. If this be true our church is under unanswerable compulsion to follow her own boys and girls through their years of college development, even though they turn their feet toward a state institution of learning.

Thus it is seen that every argument that confirms and establishes the church in the policy of building her own schools may be invoked in behalf of the work of her Wesley Foundation through which she ministers to her state school students. Conditions make it impossible of course for the church to do as positive and as determinative a piece of work at the state institution as in her own schools, but she can perform a successful and rewarding ministry here at comparative small expense, and this phase of work must find its place, not above, not under, not over against, but along side of the work she is doing through her own schools. And this work is to be done not in the spirit of concession to a group of youth that have forfeited the right of religious care because they have chosen a state rather than a church school—such a spirit will cut the nerve of the whole endeavor—but in the spirit of a challenging and urgent enterprise that seeks the religious safety and the religious conservation of by far the larger por-

tion of that section of Methodist youth that have the privilege of some form of a college education. Fifty thousand Methodist boys and girls in state and privately endowed institutions of learning in the South—more than twice as many as are to be found in our own Methodist schools—and yet the work of the

Wesley Foundation of our church representing Methodism's interest in these students, vastly inadequate at best, and now crippled and halting for lack of funds! Nowhere perhaps can so much be done on so little, and yet that little is not available. Let Methodism be aware of its day of visitation.

The Church and Its Program on Church-Related Campuses

VIRGIL E. LONG*

WE commonly make the boast that the Christian church pioneered in the field of American education. We may well be proud of our contribution to general education, and to religious education in particular. Since the time of the entrance of the state into the field of higher education and the consequent secularization of the public school system, our churches have continued to establish and maintain schools and colleges parallel to these. To a large extent we have duplicated the work of the state colleges and universities and in many cases have done an inferior grade of work. Our chief argument for remaining in the field has been that we had a unique contribution to make—one that the state schools could not and did not attempt to make. That contribution was declared to be in the interest of Christian education.

There is evidence of the fact that our churches have served that purpose to a large extent. At different periods, denominational colleges have made their contribution to the Christian education of leaders of our church, state, and nation. But it is good that we are beginning to test the results of our program of religion on college campuses. It is

found in many colleges that in our attempt to meet the demands of standardizing agencies and to popularize our colleges by offering everything that state schools offer, which we should have done, we have "leaned over backward" and have almost completely secularized our educational institutions. In some cases our programs of Christian education have become so anemic that the deadly results have become an object of interest to the church at large. This cannot be made as a universal criticism of our educational program. It is only mentioned here to call attention to the fact of a growing interest and increased effort to improve our program of religion in the college community of both tax-supported and church-related campuses.

The recent study of religion on college campuses conducted by our Department of Colleges of the General Board of Christian Education is an evidence of this awakening interest. The Seminar, under the chairmanship of Dr. W. A. Smart, of Emory University, discussed the question of the "Church's Approach to Campus Religious Life." A serious effort was made to discover the actual status of religion on college campuses and to discover the religious needs of students. Then,

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in the light of this information, to make plans for building a more constructive program of religion for the undergraduates.

A knowledge of the religious needs of students is of paramount importance in planning any program. Perhaps one of our troubles has been a failure to make the proper analysis of the college situations, to know actually what our problems were before attempting to solve them. As a consequence, we misused time, money, and effort in our efforts to educate youth to the Christian way. It would be impossible to know all the individual needs of students, but a committee of the above mentioned Seminar set forth certain fundamental needs of students which are suggestive, at least, of what may be considered universal needs. They are as follows:

"1. Comprehension of the means of Christian discipleship in our day, including personal commitment to the Christian way of Life, the heightening of loyalty to Jesus, and the deepening of insight into present needs.

"2. Cultivation of the religious life through private devotional reading, meditation, and prayer, and through fellowship in corporate worship so as to make God vitally real.

"3. Intellectual adjustment in religious and ethical thinking so as to harmonize views concerning the Bible, the Church, and the historic principles of the Christian faith with new knowledge, thereby effecting a more adequate scale of values and philosophy of life.

"4. Opportunity for active participation in a Christian program for meeting the local and world-wide human needs that shall give lasting direction to life.

"5. To have all the foregoing illuminated by the lives of Christian leaders and exemplified in the practices of school and church."

It would be well for leaders of religious programs on the respective campuses to draw up a similar list of needs, and to attempt to build such a program as would meet those needs.

Once these needs are discovered, two other problems need to be faced. First, what are the resources at the command of the church for meeting these needs; and, second, what shall be the method of approach? The immediate resources are to be found in the college community and in the college-related church. In the college community, the forces to be used in the religious program come through the faculty, student leaders, student organizations, and the college curriculum.

The most effective force for religion should be the life and teachings of the faculty of the Christian college. This is so obvious that it seems too trite to mention, but the fact remains that individual members sometimes exert an opposite influence. Not only should the teacher of religion exemplify Christian principles, but so should the professors of science and literature and of every other department. English, history, education, and the sciences may be so taught as to establish religious conviction. The attitude of the professor is of utmost importance. Significant reflections were made at this point at the Lake Junaluska Seminar. They were:

"1. Interest and support of administration and faculties in religious programs and organizations might be increased considerably.

"2. Students are not always getting the full benefit of advice and council from church and campus leaders."

Religion should be so vital and real to those who administer religious education that it may become vital and real to the student. There

is no adequate substitute for religion that is embodied in life.

Student leadership may be used to a great advantage. It is usually possible to find students with influence and strength of character sufficient to initiate and promote certain aspects of the program of religion. As much actual student participation as is possible should be enlisted, for only in this way will the program become anything more than something to be discussed and later cast aside. Attempts at faculty leadership are frequently construed as "faculty dictatorship." This the student resents. In general, the religious program of a college will be effective in proportion to the democratic spirit in which it is presented. A great disappointment awaits those who would "dope out" religion in certain prescribed doses, as a doctor gives medicine to his patient. What the student complacently accepts, will have little effect in life. But what he is lead to think about, accept and do becomes a vital part of life. That which we force upon a student may become forever an object of contempt. It is, therefore, advisable that we make full use of capable student leadership in planning a program of religion.

The average campus will have a Y. M. and Y. W. C. A., a Student Volunteer group, a Ministerial Association, and a College Young People's Group. These and other organizations will furnish effective resources for carrying out the campus program of religion. Their efforts need to be united and co-ordinated when this is possible, so that a unified approach may be made to the student body.

The pastor is a key man in the college-related church. It is of utmost importance that ministers, whose lives and messages will appeal to the growing mind of the student, be appointed to college church-

es. The warmth of the local church welcome, the amount of student participation in church activities, and the recognition of the same will all add to the value of the local church as a force for the religious development of the student body.

In view of the interdependence and responsibility of the students, faculty, and local church for the program of religion on the campus, it is essential that they co-operate in every respect. Some organization should be formed, bringing together the best of student and faculty leadership in co-operation with the local pastor and certain church leaders. The chief purposes of such an organization would be:

1. The co-ordination of the work of all the religious organizations on the campus.

2. The promotion of student-faculty conferences on problems related to religion and life.

3. Serving as a fact-finding agency, in seeking to get acquainted with new students, their interests, talents, experiences, and problems.

4. Using these facts in assisting the student to make an adjustment in the college atmosphere, and in properly linking him with some type of definite Christian service (in a place of leadership or otherwise) in the college community or off the campus (the local church, etc.), where he may keep his interest alive and find expression of it in activity.

5. The securing of platform speakers and the promotion of periods of special religious emphasis during the year.

6. The promotion of reading of good books and periodicals.

7. The writing of such materials for publication in our local and general church organs as will properly express the Christian aspirations and activities of the student body to the church at large.

The Methodist Student Program in Tax-Supported Institutions

JOE BROWN LOVE*

THE Chaplain for the Roman Catholic students in a large state university was referred to as the "Father" of the largest family on the campus. In speaking of the work of his church in educational centers, he said that any father might prefer to have his children within his own household, but the father with real concern for the welfare of his children followed them in their need far beyond the parental roof. Most of the Protestant churches have come to hold the same view. We have our Church colleges and recognize their unique contributions. We promote their interests and direct our young people to them. Yet we realize also that a large majority of our students are in educational institutions other than our own. At last we are coming to recognize the path of wisdom and making an attempt to follow them beyond the parental roof with provision for their spiritual needs and religious growth.

We have found that we must meet these students *where they are*, not that we may show them honor, but because it is the intelligent approach and an expression of a Christian attitude. Their religious growth must be interwoven with their increasing store of general knowledge, and new attitudes must be formed while new techniques are being discovered. We would not leave a child to discover the glories of God as revealed in the beauty of a flower, or in the satisfaction of family relationships, without seeking to lead him into a growing understanding of the source of each of these. We try to provide the leadership, the technique, and the material which

will aid in this enterprise. We strive to meet them *where they are*, in the garden or in the school, to guide them as they grow. We must not fail to see that in the "high pressure" years of the college period there is a need even more striking, an opportunity more significant. Childhood views may be outgrown, earlier restrictions may prove to be an added impetus rather than a barrier under the new-found freedom of a college campus, the revelations of the classroom and the laboratory need an interpretation as patient and as religious as did the first question provoking experiences of childhood. There must be something more definite and more constant as a guide for growth than the distant and occasional contact of parents can provide. The new necessity for making decisions, the opportunity for choosing new friends, the disconcerting array of new facts,—these and many other alarming things happen all at once in a most discouraging manner. Furthermore, among all the mass of material which he has received during registration, the forlorn student finds nothing which will serve as a sure cure for the ills which beset him and little to persuade him that such problems are of real importance after all. The mechanics of living are all-absorbing. Beneath the pressure of eternal rushing, there is little room for the eternal God. "The heavens declare the glory of God," but very few colleges make any vital interpretation of his handiwork.

These conditions usually are more pronounced in state universities than in our own colleges where the Church has a voice in the administration and exerts a seasoning in-

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fluence over the general policy and practice followed. The fact that such conditions exist has resulted for many in the attitude that the state university is a "godless institution," hopeless in its unholy predicament, and beyond the Church's area of responsibility. In some cases church colleges have attempted to use the situation of such rival institutions to their own advantage instead of making a sincere attempt to better existing conditions. Now, however, it is becoming much more orthodox to recognize the responsibilities, and also the opportunity, of the Church in this area. The need has become so evident and the demand so imperative that fuller co-operation can now be secured and this should help to overcome the ever-present difficulty in financing the work in such a field.

A very determined attempt is being made to develop an adequate Methodist student program. This will include students of both state and church institutions and is related directly to the program and organization of the young people within each Conference or area, being under the supervision of the Department of Schools and Colleges of the General Board and also under the Conference Board of Christian Education. This attempt to provide for the special needs of students has found expression in a variety of ways in our state colleges and universities.

THE PROGRAM OF THE LOCAL CHURCH

The local Churches in college communities have been encouraged to provide more adequately for their student constituency through Church school classes, competent leadership, social activities, and home relationships which would be conducive to religious growth and the formation of a Christian philosophy of life.

Through participation in regular Church activities deeper loyalty and a more permanent relationship to the Church are developed. The Department of Schools and Colleges has sought to provide aid in building adequate programs for students.

DIRECTORS OF WESLEY FOUNDATIONS

In many of the larger state institutions, special student workers have been employed as Directors of the Wesley Foundation work. This Director often serves as the pastor for the University community; he directs the organization and program of the student associations, helps to relate the students to the local Church, and serves as a contact point between the Church and the College and between the Methodist Church and other religious agencies at work on the campus. Standards for such workers have been raised steadily and at the present time practically all of these employed workers are competent and have completed at least their regular seminary training or an equivalent of graduate work. The Church has realized that competent and constant guidance is a first essential in an adequate student religious program.

INSTRUCTION IN BIBLE

Wesley Foundation Bible Chairs or Co-operative Schools of Religion have been established in a number of our state institutions. Courses in Bible and Religious Education are given full elective credit by these colleges, and a real need for religious instruction is being met. In addition to these credit courses and those in the local Church school volunteer Bible study and discussion groups are used to good advantage.

RECREATIONAL AND SOCIAL ACTIVITIES

Competent supervision of a well-

planned and properly balanced program of recreational and social activities has proven to be a most meaningful contribution in the midst of the confusion and extreme forms of social life often found on the campus.

COUNSELING AND PERSONAL CONTACT

Student workers are realizing more and more the need for counseling and the values of personal contacts on the campus. An intimate relationship with an individual or with a small group often provides opportunities far more significant than are usually afforded by more formal contacts. A definitely formulated philosophy of life is a deep need in the life of the student which is not likely to be filled satisfactorily without timely and specific help. Personal problems cannot be met adequately through mass treatment.

CO-OPERATION WITH OTHER RELIGIOUS AGENCIES

The Methodist Church is definitely committed to a co-operative approach on the campus and has taken the lead in the formation of Religious Councils and other means of co-operative work. The aim of the Methodist student work is not merely to make Methodists better Methodists, but rather to make individual students and the campus as a whole more Christian.

Any complete list of the evidences of need for religious work on the campus of the state college would be too lengthy to consider. Any detailed report of the work being done would be endless. The above brief picture of existing conditions and the suggestion of the approach being made are enough to say that our state colleges present one of our greatest fields of possibility. We can allow our students to be trained in the mechanics of liv-

ing, taught to use machinery which in the end may prove destructive; or, through sincere and persistent effort we may guide them into purposeful and creative activity and attitudes which will preserve and interpret the Christian ideal. The approach must be so dynamic that it will attract and use the best. It must be so varied that it will touch the whole of life: so well-rounded and balanced that it will train the person and the group for sane, social living. We must present the life and teachings of Jesus through such a constant and rich interpretation that they will become revealed in the daily life of the campus and be carried back into each home community. That, in fact, is the point of the whole matter. It is from our state institutions that the great mass of our laymen are going back into the churches in every city and community. If any fair proportion of them go back with an intelligent religious conviction and a Christian philosophy of life, we shall reach through them to the life of the nation. If they go back trained in the habits and technique of Church work, then the Church can become a power in the land.

The student program of the Church in state colleges must be strong enough and far-reaching enough to overcome those forces which are antagonistic and furnish a basis for positive growth. The Church must meet the student *where he is*, in his thinking and interests as well as in the locality where he lives. To keep childish ideas of religion beside full-grown ideas of the rest of life is fatal. Meaningful growth is possible only when adequate facilities and encouragement for growth are present. The Methodist Episcopal Church, South, faces its task and its opportunity. Through full co-operation, its task can be accomplished.

The Junaluska Seminar---An Evaluation

W. A. SMART*

IN connection with the Leadership School at Lake Junaluska, August 14-28, there was conducted a Seminar study into the Church's approach to the religious life of students. This study seemed significant to those who were engaged in it, not because it found solutions to the problems which it studied, for any claim to have done so would have advertised its lack of vision and comprehensiveness, but because it seemed to achieve a clearer definition of those problems, through the sharing of experiences and exchange of viewpoints, and because it opened the way for further such studies and possibly for more definite findings in the future.

Religious work on the college campus is admittedly difficult, not that college students are wicked above other men and women. Many statements reinforced by many statistics insisted that this familiar idea is not justified. But the transitional period of life which the student has reached, his herding together with others like himself, separated from the accustomed sanctions of home, the conflict between his curricular work and his childhood beliefs—these and many other factors create problems which call for sympathetic understanding and intelligent planning.

The approach to this problem of the student's religious life is in many places almost chaotic. Of course a great deal of very fine work is being done, better work, socially, than in any other specialized social group, but the very intelligence of the leaders, as well as the inadequacy of the results have made necessary a rethinking of much of the

program. There is religious work through independent Christian Associations, through the efforts of neighboring churches, through Wesley Foundation Directors, and the program of the General Board of Christian Education, through uncoordinated work of other denominations, through curricular studies in Bible and Religious Education, through chapel and other services sponsored by the college administration. But with all these agencies at work, there is frequently no program and the overlapping, the gaps and the lost motion merely advertise to the student the inadequacy of the religious agencies when compared with the other phases of his college life. It was this need which gave rise to the Seminar at Lake Junaluska.

The work was planned with great care by the Department of Schools and Colleges of the General Board of Christian Education, and credit is due Dr. Harvey C. Brown for his painstaking and intelligent work. Before the school year closed, rather elaborate questionnaires were sent to students and to religious workers all over our territory, seeking reliable information as to students' needs and the ways in which they were or were not being met. The results were tabulated, and sent in mimeographed form to those who were to participate in the Seminar. In this way our local situation here in the South could be compared with the more extensive surveys which have been made in other sections of the country.

The general topic of the seminar was sub-divided into nine areas, each of which was assigned months in advance to a committee of three or four. Each committee member

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prepared a paper on his sub-topic, making more than two dozen carefully prepared papers which were read to the whole group as stimulants to question and discussion. It immediately became a problem to find enough time, and in addition to the two or three hours a day during which the whole group was in session, committees and sub-divisions did their work in odd hours—some of them very odd.

These papers represented the best experiences of our Church in this particular field. There were college presidents, Wesley Foundation Directors, pastors of churches adjoining campuses, Conference Executive Secretaries, "Y" workers, teachers of Bible and religion, other faculty members, students, directors of Young People's Departments, the General Board staff, and possibly others in touch with campus situations, in addition to many interested visitors. There were the viewpoints of large state university campuses and small church schools, of those in the city and those in the small town or country, of men's work and women's work. Exchange of views in such a group was something of an education in itself.

This clearer appreciation of the diversity of the task was one of the most obvious results of the study. Over and over it was insisted that policies must be determined by local situations, and programs which had worked successfully on one type of campus were acknowledged to be impracticable for another type. It seems evident that the religious worker on any campus must carefully and intelligently analyze his own situation and build his program accordingly. No Seminar is going to save him, by a process of group thinking, from such individual effort. Which is another way of saying that no stereotypes for campus religious activities were created. It

will not be possible to write to the Department of Schools and Colleges, as to Sears Roebuck, and order a ready-made program; there are too many uncontrollable factors on the campus.

Another conviction which became stronger as the study progressed was that the Church has a responsibility which it dare not shirk. The value of programs inaugurated by the college authorities was recognized, and even stressed. The value of non-denominational student organizations was also appreciated. But the church cannot delegate to other agencies the religious care of her young people during as important a period of their lives and then expect them to feel at home in her program after college is past. There is no need to duplicate what others are doing adequately, but there is a responsibility, a difficult one, to be sure, but one which it cannot afford to neglect.

Another view which was pretty generally held was that much of the religious activity of students must be initiated by the campus as a unit, and not by denominations as such. In such cases, co-operation will mean more than several denominations carrying on parallel programs on the same campus. Many forms of activity will depend for their appeal to students upon the fact that they represent the campus as a whole rather than any denominational segment, and the Church must be given a chance to learn in such cases to deliver its momentum through other agencies. It must, in a sense, lose its life to save its soul. In the long run, such a church will challenge the respect of thoughtful students.

Still other results of the study might be mentioned. One is that the Department of Schools and Colleges has collected, from the papers and from the discussions, many helpful suggestions which will prob-

ably be incorporated in their own program of service to the church, and many of which they will make available to workers in student situations. Another result is that some of the manuscripts will probably be published in the *Christian Education Magazine*, or as pamphlets, and thus be given a wider circulation.

Another result devoutly to be wished is that the study be con-

tinued. Much has been done, but much remains. The same ground need not be traversed, but further detailed study of different types of work and of concrete situations where notable success has been achieved will prove both informing and stimulating to those engaged in this interesting but perplexing task.

Some Observations Concerning a Youth Movement in America

HARVEY C. BROWN

YOUTH is on the march in Germany, Russia, Italy, in fact in all Europe. The most dramatic thing one can witness in Europe today is the attempt on the part of certain leaders to capture youth for the State. Marx has inspired Russia. In ten years, the youth movement may completely change Germany. Italy has her hundreds of thousands of youth gathered into a movement pledged to the loyalty of the State under the leadership of Mussolini. So, the story goes!

Why do we not have a youth movement in America? Why should we not capture youth for the church? A keen student from one of our universities in answer to that question said: "Our professors are cynics; they are not brave men of action; at best, they teach us to think and analyze, never to act; most of them oppose Religion and few of them attend Church." On the one hand we could answer that accusation by saying that it is a poor sort of religion that cannot stand the "smartness" and criticism of a university professor. While on the other hand it would not be difficult to single out hundreds of cases in which our college and university professors are genuinely Christian

and loyal to Institutional Christianity as represented by our Churches. Yet the student's analysis of the situation should give us a reason to pause. There are many of our finest men and women who are teachers in our colleges and universities;—too many, however, are not sympathetic with students who are making adjustments in their thinking concerning religion.

In many quarters it has been said that business with its avarice and greed has despoiled our American youth. The idealism of youth has been subject to a severe strain during the last few years. The atmosphere of America has been made vile by the foul practices of business. Our daily papers bring us recitals of suicides, social and business maladjustments which substantiate the statement that we are facing a social and political debacle. And yet one could not lay all the blame at the doors of our teachers and business men and other influences in our social system which could be enumerated here. To do so would be unfair and cowardly. The Christian Church must come in for its share of the blame. Its failure to keep the altar fires burning, to make goodness attractive, to

win—or even to challenge youth—are some of the faults for which it can repent. Divided, the Church has presented no unified message; worldly, it has engendered no compelling faith; timid and involved, it has not pioneered in securing economic justice and social reform; selfish, it has aroused no powerful crusading spirit for social and political righteousness.

It is no wonder that we do not see youth in greater numbers protesting against municipal corruption, demanding employment, organizing to break up racketeering; preaching against greed and favoritism; speaking from the housetops for a warless world, demanding world disarmament—why?

Because the leaders of Church and society have given little support to the longings for a better social order already expressed. The older generation needs to begin a moral house cleaning; clear the polluted air of an off-color society—a society of business, social, and moral laxity—a generation of leaders which, being too timid and too weak for creative work, has turned cynical.

Those of us who are close to youth are far from being discouraged over what the future may bring. Especially is this optimism justified when one rubs elbows with college and university young people. Never have students been more serious minded and more receptive to the message of the Christian Religion than at present. The reasons for this sober-mindedness may be perfectly obvious, but nevertheless, the fact is encouraging. College youth are loyal to institutional religion. There is a growing interest in numbers and in social expression. Young people exceed the older generation in their interest in spiritual values and even in church attendance. While we may be able to say

there is no youth movement, as such, in America, the caustic English critic, Bertrand Russell, is wrong when he says that our younger generation is “burned out” and disillusioned.

The greatest need of our youth today can be met by the Christian Church, namely, to assist them to “a consciousness of their human-divine possibilities.” At present there is no assurance within the ranks of youth that they are moving, or that they can move anything. The fact that such is the case is sufficient evidence why we do not have a united Student Christian Movement today. By this I mean that the emphasis has been in the wrong place. Several of our outstanding student leaders have made the statement that the greatest indictment one could bring against the Christian forces today is the fact that they are divided into separate denominational groups. That is not true.

The greatest indictment that could be hurled against the Christian forces of today is that in too many respects they are not worthy of the name Christian. Here is the opportunity of the Christian Church. The Church at its best can render such a needed service. There are those of us who still believe that the Christian Church is the most effective human institution for bringing in the Kingdom of God. Devoted Churchmen are the first to say that the Church must continue to be in the future what it has been at its highest moments in the past, namely, a means for the achievement of an end greater than itself.

Certainly, no one would construe what I have said to mean that I am not interested in a Christian youth movement in America. I am deeply interested in such a movement. I am interested also in the part that the Methodist Student Movement will play in it. However, the thing

that concerns me most is that our Church will think clearly and act quickly and intelligently regarding these upthrusts of idealism on the part of her youth.

Shall we have a Christian youth movement in our country? We shall when the Church challenges the best in her young people. When they are called to search for a deeper motivation than the laudatory one of calling young people together

from many religious campuses and organizations and telling them to *unite* in a Christian youth movement. To secure institutional union we shall likely fail. Only a call to meet a great crisis that commands the best all youth possesses will send them forth in united action. The Church must give its young people a deeper motive before it can ask them to go further.

From the Bishops' Address

A GREAT program of Christian education is being maintained throughout the denomination with distinction and noteworthy value. Every feature of Sunday school and young people's work, whether in the teaching of the Bible and religion in all departments, or in the management of Sunday schools, or in the training of teachers and officers, or in extension work, has been carried forward with efficiency and success. The editorial work and output have won not only the hearty approval of the denomination but also the generous compliments of other denominations. The colleges, though reduced in number, have greatly increased in efficiency and are rendering a vital service to the Church and the intellectual life of the people. In several States, however, the Church has more colleges than it can effectively support. The standards in college requirements have been so decidedly raised and the States have extended so largely their system of colleges that Church colleges have encountered increased competition and experienced enlarged difficulty in maintaining an existence and meeting the required standards. Debts have accumulated, and receipts from apportionments and gifts have diminished. The

situation in many cases is very grave. Mergers seem inevitable. But mergers are difficult to effect because localism is always strong and will interfere and cause dissension and grief. Its educational policy through schools and colleges should be defined by the Church, and authorization provided by which action in harmony with that policy may be accomplished.

The General Conference has recognized the connectional responsibility for the proper education and training of its ministers. The need for suitably equipped men, and the inability of untrained men to meet an emergency and the demands of crucial hours and places, are being more and more clearly demonstrated. There can be no great advance in any work of the Church without an adequate ministry. The Schools of Theology are making notable and essential contributions to the success and leadership of our Methodism, but the Church is not giving them the financial and moral support which is necessary to the maintenance of institutions that are expected to furnish in quantity and quality what it needs in its ministry. This status should not be allowed to continue. Our Schools of Theology should be put upon such substantial

foundations as will insure the largest opportunity and facilities for producing ministerial leadership in scholarship, in preaching, and in church administration.

The Church needs to state anew its educational policy and responsibility and authorize the processes by which they are to be met and accomplished. Our colleges and universities require this if they are to receive the sympathy and support which they must have. The membership of the Church must be

made education-minded and convinced of the high standing, the actual value, and the real importance of their own schools. During the coming quadrennium education in its every aspect—through the Sunday schools, the training schools, the assemblies, the pastors' schools, and through our colleges and universities—should have special and continued emphasis as essential to any competent plan of church advance. —*Episcopal Address, Delivered at Jackson, Miss., April 26, 1934.*

Church-Related College Men in Helpful Session

THE third annual Conference of Church-related Colleges of the South, meeting in Asheville, N. C., August 15, 1934, gave itself wholeheartedly to a consideration of the present field and future outlook of the Liberal Arts College and to a weighing of certain fundamental questions such as the proportionate part of the student's education costs which should be borne by the institution he attends.

Officers for the year 1934-35 were elected as follows:

President, Charles J. Turck, Center College, Ky.

Vice-President, Spreight Dowell, Mercer University, Ga.

Secretary-Treasurer, W. M. Alexander, Department of Schools and Colleges, Nashville, Tenn.

Additional members of Executive Committee, D. M. Key, Millsaps College, Miss., and P. D. Burns.

A Findings Committee composed of W. P. Few, Duke University; Paul H. Bowman, Bridgewater College; J. D. Eggleston, Hampden-Sydney College; B. E. Greer, Furman University, and E. L. Stockton, Cumberland University, brought in a report which was unanimously adopted. The report follows:

It is the sense of this conference that non-profit-making colleges and universities, whether tax-supported or non-tax-supported, are all alike public institutions and render public service, and should, therefore, be treated alike in all federal relief measures in the field of education. With such a principle assured by the national government, each institution would have to decide for itself whether it wishes to qualify for federal aid.

We believe that the interests of American life will be best served by many institutions of the liberal arts college type scattered widely over the country—institutions that emphasize sound scholarship, the development of personality, and the training of Christian character.

These institutions are now providing higher education for more than half of the college students of this country, and thus effect vast savings to the taxpayers. They should be recognized as public institutions, and in all possible ways they should be encouraged to serve, and be made strong for serving, the areas where they are located.

We believe that a serious situation is developing in connection

with the competition for students by institutions of higher learning and the growing insistence of students that their college education must be financed in whole or in part by the college. We accept the principle that in all ordinary circumstances the tuition of the student in an institution of higher learning should be paid by him or by his parents or in some other way by endowed scholarships or gifts or loans by interested friends. In all actual cases of need, scholarships or loans should be awarded to worthy students to the extent of the need and the ability of the college to finance the necessary scholarship funds.

We note with regret that in some of our colleges, supported by tuitions and endowment, there is a tendency to exceed this limit, and that on the part of tax-supported institutions there is a tendency to charge

no tuition or to fix tuition rates so low that all students are enjoying the equivalent of large scholarships. This constitutes an unfair burden on taxpayers and an unwise pauperizing of the students themselves, and sets up a ruinous sort of competition with non-tax-supported institutions.

We call upon all institutions of higher learning to fix and maintain reasonable tuition rates that are fair to the students, to the faculty, to the donors of endowments, or to the tax-paying public that sustains the institution. We pledge our co-operation to the committee of the Association of American Colleges, now studying this whole problem, and urge a prompt and thorough report on the present situation and on methods of co-operation that may help to remove the unfair practices prevailing today.

Seeking Reality

(Paper presented at Alabama Student Conference—1933)

IT is instructive to note with what a variety of intonation men say, "We are living in changed times." On the lips of some it voices a wistful regret. In the tones of others it is simply a remark of wonder mingled with a kind of dismay. In the hearts of some it is spoken with a sense of relief and a serious desire to face the problem and the facts. In our student days we certainly live in "changed times" to us.

We have a conviction that religion is universally sought. It may be true that modern people appear to have only a tepid interest in much that goes by the name of religion. But this amounts to nothing more than the fact that much that goes by the name is outworn, and modern people pass it by. The Christ-

want is still at the core of the human heart.

We have come seeking reality faction. We are concerned with the reality which is reality for us—the reality by which we live. Now when some traditions that were supposed to give solid ground have even broken up, there must needs be a rediscovery of realities. There is a natural reluctance to pass from the sheltered pathway where the severity of the light was shaded, but the hesitation can only be temporary. The advance into the open must be made, the strain must be faced, and the path to the summit taken.

We are after a living creed, not simply a dogmatic tradition of the faith. We are not uneasy about the ultimate triumph of the truth. We

do not feel that we need to become the jailers of the truth. We simply need to live it. We do not want a tendency to believe the worst—we want and do believe in the best when we are at our best. We do see. We may not now see with a noonday light, but we trust that we have not missed the sunrise.

And we believe that if we are in search for reality we should look within ourselves and be definite with ourselves. We know that the defense of a faith is nothing if we do not possess it, and a faith possessed does not need defense. We want to be in earnest. We do not want to live at random. We want a sacred and glad awareness of soul values.

We believe that many students grow up in a bad thought atmosphere. We want to do our best to correct this on our campuses, so to spend our student days that we may emerge free and prepared to live in fidelity.

* * *

GENERAL EDUCATION BOARD Fellowships at Hendrix College (Conway, Ark.) will be filled by two distinguished educators and scholars, namely, Henry Janzen, Ph.D., of Ohio State University, and Dr. Mathilde Parlett, of Bristol, Tenn., graduate of Smith College and Ph.D. of University of North Carolina. These brilliant scholars will fill posts in departments of Political Science and English, respectively.

* * *

WHITWORTH COLLEGE (Brookhaven, Miss.) is entering upon its 116th year. The original name, Elizabeth Academy, was changed in 1857 in honor of the man who gave the present site.

* * *

MILLSAPS COLLEGE (Jackson, Miss.) holds the unique distinction

of being the only college in Mississippi on the fully approved list of the Association of American Universities, and is also fully accredited by the Southern Association of Colleges and Secondary Schools and American Association of University Women.

* * *

THE curriculum of the Swinney Conservatory of Music at Central College (Fayette, Mo.) offers work toward a degree in Music. Courses in Theory and Applied Music have been arranged in a regular four-year curriculum.

* * *

IN addition to enlarged provision for safeguarding and promoting health interests, Greensboro College (Greensboro, N. C.) has made extensive improvements of the college plant, including repainting of the various buildings, construction of new cement walks connecting the Main Building, Fitzgerald Hall, and the Odell Memorial Building, and laying out new tennis courts on the athletic field.

* * *

DUKE UNIVERSITY has announced the beginning of work on a flower garden of seven acres on the right of the drive to the main entrance of the university, this to occupy the site formerly designated as a lake bed. Iris of all varieties will be planted. Fully a quarter of a million of blooming iris will make this a beauty spot in the springtime. The woods that surround the garden will be planted with daffodils, bluebells, and other spring bulbs.

The garden is named the Sarah P. Duke garden in honor of the widow of Benjamin N. Duke, distinguished benefactor, herself one of the institution's loyal patrons. Mrs. Duke has long been a lover of beautiful flowers and landscaped gardens.—*North Carolina Christian Advocate.*

THE DIVISION OF
The Wesley Foundation
 HARVEY C. BROWN

University of Florida

PERSONALS

THE President of the Wesley Foundation, Young People's Department organization, at the University of Florida, Mr. Alfred Guy, who received his B.S. degree at the end of the summer session, has been elected to a teaching fellowship, and will continue at the University for another year.

Mr. Eggart, treasurer of the Wesley Foundation, was elected President of the University Y. M. C. A., and during the summer has been working with the FERA in Tampa. He completes his law course next June.

During the summer session at the University of Florida, the Wesley Foundation, in co-operation with the Young People's Department of First Church, put on a series of Friday evening entertainments which were well attended by the students of the Summer School.

University of Texas

WESLEY FOUNDATION CABINET
 RETREAT, SEPTEMBER 17-19

THE Wesley Foundation Cabinet at the University of Texas will convene on the seventeenth day of September for their annual retreat. Rev. Kenneth Pope of Georgetown, Texas, will be the speaker. The group of twenty-two students will go to the Boy Scout cabin near Austin for three days of fellowship, worship, and planning. During the retreat the local Wesley Foundation program for the entire school year will be given consideration.

BIBLE CHAIR HAS NOTABLE
 SERVICE RECORD

WITH the opening of school this month the Wesley Bible Chair at the University of Texas begins its seventeenth year of work. During its sixteen years of activity it has enrolled a total of 1,926 different individuals as students in its classes. These students have taken 3,494 courses in Bible and Religious Education, for which the University has granted them 7,819 semester hours of credit.

Stephen F. Austin Teachers' College

BIBLE CHAIR OFFERINGS

THE following courses will be offered this fall through the Wesley Bible Chair at Stephen F. Austin State Teachers' College, Nacogdoches, Texas: Life and Teachings of Jesus, Paul and the Apostolic Age, History of the Hebrew Commonwealth, and Introduction to Religious Education.

University of Missouri

DEAN OF BIBLE COLLEGE RESIGNS
 OFFICE

DEAN G. D. EDWARDS, after a service of twenty-two years, is at his own request relinquishing the Deanship of Missouri Bible College but will continue as a member of the faculty in the Department of Old Testament.

The new Dean is Dr. Carl Agee and he assumed office on September 1.

RELIGIOUS EMPHASIS WEEK

Religious Emphasis Week during this past year at the University of Missouri was outstanding in the

Christian Education Magazine

school calendar. Dr. Rufus M. Jones, Haverford College, Dr. George R. Dodson, Washington University, Dr. Jack Hart, University of Pennsylvania, were the leaders. More than 10,000 students were reached by addresses during the week. Christian College and Stephens College both co-operated.

As a result of the fine progress that has been made the Board of Curators of the University of Missouri has approved the establishment of a lectureship in religion during this week, the lectures to be published.

YEAR'S PROGRAM PLANNED

The Methodist Student Organization at Columbia is holding a planning conference during the first week of the fall semester. Last May this organization co-operated to the full in the campus-wide planning conference held by the religious organizations in anticipation of the present school year.

Young Harris College

YOUNG HARRIS JUNIOR COLLEGE is one of the larger junior colleges of the church. It is located in the North Georgia Mountains, and provides an interesting experiment for Christian co-operation. The nearly five hundred students enrolled last year were composed of 55 per cent Methodist, 40 per cent Baptist, with the remaining 5 per cent divided among other denominations. However, all the students worship and find the center for their religious living in the one church and chapel on the Young Harris Campus. More and more a student centered co-operative program is finding a vital place on the

campus, and in this program a large percentage of the students are active participants.

Rice Institute

THE Methodist Student organization of Rice Institute, Houston, Texas, is making preparation to entertain the Methodist Student Conference, October 5, 6, 7. The place of meeting is St. Paul Methodist Church near the campus.

Denton, Texas

MISS LETA WOOD is succeeding Miss Ernal Smith as Wesley Foundation Director at North Texas State Teachers' College of Denton.

The North Texas Methodist Conference is meeting with Denton October 12-14.

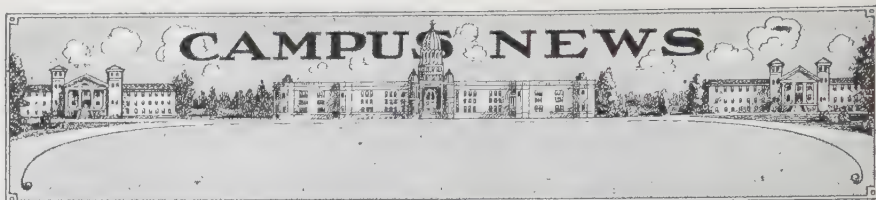
University of Tennessee

THE University Church workers group at the University of Tennessee are making plans for the largest convocation and Seminar ever attempted on that campus. Dr. George A. Buttrick, of New York City, is to be the platform man. February 16, 17, 18, 1935, is the date.

Mississippi State College for Women

THE Wesley Foundation Cabinet of M. S. C. W. sent a representative, Miss Evelyn Taylor, to Lake Junaluska Young People's Leadership Conference to take advantage of the course given for college students; i.e., "The College Student's Search for Religious Values."

Miss Taylor is Vice-President of the Wesley Foundation Council this year.



Hendrix College Launches New Program of Education

ON the eve of her centennial year Hendrix College (Conway, Ark.) comes to the front with a new program of education which takes into account new conditions in the world today and gives ample promise of fitting the student for life in a way hitherto undreamed of in modern education. The new program divides Hendrix into two colleges—the General and the Senior—each covering two years and together making up the four-year college. The General College, covering the first two years, substitutes for specialized departments three broad divisions of knowledge—the Natural Sciences, the Social Sciences, and the Humanities. Much of the instruction in the General College will be in non-technical subjects, called Over-View Courses, giving to the student practical essentials of the sciences and their relation to everyday life; a non-technical knowledge of social, religious, governmental and industrial relationships of man; and an appreciation and understanding of literature, nature, and art.

In the Senior College the student may continue the general training fields of his choice without a major, or he may restrict his study to a specialized field to fit his vocational, professional, or graduate plans. The new program, which is announced to start in September, claims many advantages, among them the fact the student may build his own courses of study and his needs and gifts will determine his study; the recognition of wide differences in maturity and capacity

of students is also a feature, thereby allowing graduation from the General College at any time. One of the major advantages offered by the new program is its adaptability to present-day conditions of unemployment and increased leisure time after college days.

Dr. J. O. Leath Goes to Whitworth as Vice-President

DR. J. O. LEATH, for nearly twenty years connected with education for women at two Methodist Colleges in Texas, is this Fall entering upon his duties as Vice-President of Whitworth College, Brookhaven, Miss. Dr Leath was long Vice-President of Kidd-Key College at Sherman, Texas, and was for a time related to Texas Woman's College at Fort Worth in the same capacity. He is well known throughout the Southwest for his constructive educational activities and brings to his new position a rare wealth of training and experience.

Kentucky Wesleyan College Brings Dr. S. A. Maxwell to Department of Religion

DR. R. V. BENNETT, President of Kentucky Wesleyan College (Winchester, Ky.), has recently announced the addition of Dr. S. A. Maxwell, formerly of Asbury College, to the staff of the Department of Religion. Dr. Maxwell is well and favorably known to leaders in Christian Education in Southern Methodism and they will be gratified to learn of his connection with one of the colleges of our denomination.

Christian Education Magazine

Progress of the Survey of Our Colleges

WITHIN the past three years the Department of Schools and Colleges has either sponsored or conducted surveys of the colleges of our Church in Mississippi, Georgia, Alabama, and Texas, together with those in the Western North Carolina and the Tennessee Conferences. In keeping with the action of the General Conference last May, the Department has been laying plans looking to the completion of the general survey of all our Colleges. Shortly after General Conference adjourned a study of Morris Harvey College (Barboursville, W. Va.) and of the Church's Higher Education interests in the Western Virginia Conference was conducted and the latter part of this month will find a study in progress in the Memphis Conference at Lambuth College, Jackson, Tenn.

Whitworth Student Wins National Award

MISS ARA GOLMAN, a student in Whitworth College (Brookhaven, Miss) was the winner of a national award in an essay contest on Peace and related subjects recently sponsored by the Federal Council of Churches of Christ in America. Miss Golman's essay was on Disarmament and was a strong plea for international co-operation and for the sacredness of treaties. Miss Golman is a native of Brookhaven and a graduate of Brookhaven High School.

Millsaps Enlarges Faculty

THREE additions to the faculty

of Millsaps College were recently announced by Dr. D. M. Key, President. The new faculty members are: Dr. William E. Riecken, assistant professor of biology; Mrs. Leo B. Roberts, substituting for Miss Gertrude Davis, as assistant professor of English; and Miss Mary Heald, assistant librarian.

The additions were made in view of the prospects for a larger enrolment than was originally contemplated, says Dr. Key.

Religious Life at Emory Subject of Detailed Report

THE report of Rev. Emmett Johnson, Director of Religious Life at Emory University, is both comprehensive and commendable. It is a mimeographed document of some forty pages and reveals with clearness and considerable detail both the total religious program being projected on the Emory Campus and the program and approaches being attempted by the various co-operating organizations and groups. Mr. Johnson came to Emory last fall after seven years as Director of Religious Education in Centenary Methodist Church, Chattanooga, Tenn. He is a graduate of S. M. U., and has taken graduate work in Garrett Biblical Institute and in Northwestern University.

The record of his observations and activities during the school year 1933-34, as contained in his report, will tend to open the eyes of anyone inclined to believe that religion holds but small place in the life of the present-day college student.

Newsy Odds and Ends

MAUD M. TURPIN

H. V. ALLEN, of Jackson, Miss., junior college student, has been awarded the Tribbett Scholarship at Millsaps College (Jackson, Miss.) for 1934-35. The scholarship, which is worth \$200, is awarded each year to a student of the college who ranks high in academic work, student activities of all kinds, and who, in the estimation of the committee, represents the highest type of Millsaps student. Allen is a member of Theta Kappa Nu social fraternity and Sigma Upsilon, literary fraternity.

* * *

THEOLOGICAL STUDENTS in Emory University make a practice of visiting Golden Cross patients in the Wesley Memorial Hospital (Atlanta, Ga.).

* * *

Interest Growing in Course for Student Religious Leaders

DURING the summer just ended the course, "The College Student's Search for Religious Values," successor to "Church Work with College Students," was taught in each of the Church's Regional Conferences for young people. At Mount Sequoyah the course was in the hands of Mr. Boyd McKeown and at Lake Junaluska, Dr. Harvey C. Brown was in charge. On the basis of either relative enrolments or such other indices as may have been available it would seem that interest in religion and in the Church's religious program for college students is greater on the part of college students than it has been in the past. A total of more than sixty-five college young people were registered in the two classes and it was most

inspiring to note the zeal with which they delved into the practical aspects of religion and into the principles underlying a sound religious program for the college campus.

* * *

ANOTHER helpful bit of reading within the same field is to be found in the May, 1934, *Bulletin* of the American Association of Colleges. The content of this Bulletin is built around the theme: "Current Expressions of Vitality in the Colleges" and it contains as to college finance in a period of depression.

* * *

THE FALL TERM AT SCARRITT College for Christian Workers (Nashville, Tenn.) witnessed the launching of a course for social workers designed to meet the requirements of professional social work and of religious training. The new course is to be taught by Mrs. Margaret Hawkins, of Cleveland, Ohio, a graduate in social science of Western Reserve University. The addition of a teacher of Social Case Work gives to Scarritt three full-time teachers in the Department of Sociology, namely, Miss Louise Young, Head of the Department, Dr. D. M. Mann, and Mrs. Hawkins.

* * *

THE REV. DARCY F. BONE, member of the Missouri Conference, recently gave his library to Central College (Fayette, Mo.).

* * *

ALL persons interested in the Church's program of Higher Education will want to read "The Church College—Battleground of Freedom," by William F. Anderson, in the *Christian Century* of September 5, 1934.

Pointed Paragraphs

From the Seminar Discussions

"The Bible is 'believed' but not used."

* * *

"Private prayer is used commonly by students as a religious expression."

* * *

"There is a recognized handicap in our divided approach to the campus."

* * *

"Hardly 50% of college students voluntarily participate in activities recognized as Religious." . . .

* * *

"Large numbers of students are not finding any satisfaction of real religious needs, consciously or unconsciously."

* * *

"It is evident that students do not have full advantage of professional counseling."

* * *

"The failure of students to recognize religion as vital to living is due to limited conceptions of religion and religious observances."

* * *

"Interest and support of administration and faculties in religious programs and organizations might be increased considerably."

* * *

"Opportunity for active participation in a Christian program for meeting the local and world-wide human needs that shall give lasting direction to life."

* * *

"Methods of instruction used in student Sunday school classes in too many cases are not in conformity with the best pedagogical procedure."

* * *

"The campus is breaking up the sod of traditionalism in every field of thought, the church has opportunity to plant new seed and cultivate a new kind of religious concept."

"Little help is being offered students as they make transition from high school to college. Some indicate this as a weak place in curriculum."

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"The large majority of college students have church affiliation and according to findings already presented 91% of these retain some nominal relation to the church during college life. There is a bond of spiritual kinship between the student and the church."

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"Need for special training before student reaches college—necessity for home training stressed frequently. There is a general feeling that a large per cent of students who have difficulty in making adjustments in college can be traced to inadequate home training."

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"The large variety of answers with reference to religious needs of students leads one to conclude that the average student does not have any definite idea of what religion really is. Indications are that a large per cent enter college with too definite idea of what they think religion is."

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"The church is the one institution which the college student will find already at work in the community to which he returns after college. It is an institution in which he can give creative expression to that which has come to him as enrichment during college years. It is an institution that will provide opportunity for leadership expression."

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"There is a large amount of timidity on the part of faculty members, especially in state institutions, regarding the treatment of religion in connection with classes and in personal relations with students. Only a small per cent of faculties are actively engaged in assisting with student organizations and activities. Since there is no reported opposition on the part of constituencies, one wonders if most of this professorial timidity is without foundation."

A Prayer for Our Students

O GOD, our young people have gone to college from our Church.

Bless the young people themselves. Help them during these critical days. Keep them staunch in their belief in thee as God, their Father. Keep them pure in mind and body. Warm their hearts toward home and Church.

Bless the college as it works with these fine young people we have committed to its care. Guide the presidents and the deans. Touch the teachers with something of spiritual insight so that out of every subject taught there will come a glow of spiritual meaning.

Bless our Church as it remains here on the job to carry on! Help us to stand by these young people. Let our efforts be such that they will know we love them and are so interested in them that even the thought of their failure hurts. Guide our pastors and all of us as we deal with these young people of ours at long range.

We pray in the name of Christ, in whose name are our Church schools founded. Amen.—Religious Telescope.